

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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NEW SERIES, VOL. XVI, NO. 33

## KINGDOM BRIEFS

Rev. E. S. P'Pool returns to Mississippi and is giving his time to evangelism.

It is said a Texas church is trying to take W. E. Farr from Columbia. Mississippi has done almost enough for Texas!

Secretary Lawrence preached a good sermon recently at Clinton on the occasion of the ordination of Brother J. N. Miller.

The Durant church has called W. M. Bostick, one of our Mississippians sojourning in Kentucky. He has not announced his decision.

The suffragettes in England haven't been given the right to vote, but it is said the church of England has given the same rights in voting and some official positions as the laymen.

The World's Church Peace Council met last week in Geneva, Switzerland. It is fostered by Mr. Carnegie, who gave \$2,000,000. This seems to be about the only peaceable plan in Europe at present.

Kalamazoo College (Baptist), Michigan, has just received a subscription of \$50,000 on condition that as much more be raised by June 1, 1915. They have half a million endowment and are wishing for half a million more.

The month of August is probably the most difficult one in the year for the paper to meet its regular obligations. If we could collect the small amount due us from each subscriber, it would not embarrass him and would greatly relieve us. We ask that you will come to our help in this time of need and save us from anxiety and enable us to make The Record a help in all the work. Mail a check today.

Sanctification is making fit for a particular purpose. We are sanctified by the blood of Jesus because we are thereby cleansed from sin and made fit for access to God and fellowship with Him. We are sanctified in the Holy Spirit because we are by Him fitted for the use and service of God. We are sanctified by the word of truth because that is the instrument which the Holy Spirit uses to make us fit for and capable of the highest service.

The Catholic priest in Jackson who has been in charge of the church here for a quarter of a century, died at the Baptist Hospital recently. It was the pleasure of those in charge to minister to him in his last days, and Baptists are glad to show kindness to the people who have at times in their hospitals shown kindness to representatives of our people. We were glad to know that in his dying hour Doctor Oliver, of whom we write, told the priest who stood beside him and read Latin to him that his hope of heaven was based wholly on the shed blood of his Savior, Jesus Christ, and not on anything that he himself had ever done. In this faith is all our hope and the true unity of believers and not in any ecclesiastical organization. We wish he might have spent his life in preaching this faith which he announced in the hour of his death.

Daily developments in Mexico demonstrate the wisdom and righteousness of President Wilson's course. He has never been willing to recognize a government founded on violence and murder, and have believed in the final triumph of constitutional law and order. It is not primarily a question of the relative ability of Huerta and his opponents, nor of whether he was as good a man as they but a question of whether government should be constructed on personal whim and ambition and the methods of the assassin should be recognized as the proper way of preserving authority. Carranza and Villa are not being tried before the world for past offenses that have nothing to do with this case, but the world only wants to know whether their cause is just and whether they have pursued it with honorable and legitimate means. They ought to be accorded recognition only on the condition that they guarantee an orderly government founded on the constitution of the republic, and governed by it.

Dr. J. B. Thomas in his new book on "The Church and the Kingdom," says that Baptists believe in the Bible doctrine of "washing of regeneration," while others believe in the "regeneration of washing." That is, Baptists believe that men are washed by regeneration while most others believe that they are regenerated by washing. There is a distinction with a difference. All of which reminds us of what some one has said is the difference between a "Christian" (Campbellite) and a Baptist, namely, that the "Christian" gets his name from Christ and his religion from baptism, while the Baptist gets his religion from Christ and his name from baptism. And this reminds us again that there is a difference between a thing and the name of the thing. This, too, suggests that the "pure food and drug act" might very appropriately be applied to the labels in religion as well as business.

Dr. E. M. Poteat, president of Furman University, says: "Any institution whose authorities approve may offer elective courses on ancient and oriental languages and literatures, comparative religions, etc., etc., and many state institutions do so. But the Christian college believes Christianity to be the salt of civilization, and it will frankly say to prospective students: 'If you object to a course in Christianity, go elsewhere. For our part we are unwilling to give our degrees to students who have not had special instructions in the origin, the documents, the history of the Christian religion.' Now, of course, the crux of the matter is that this course is required of every student, and that no degree can be earned without certificates of proficiency in the 'School of Christianity.'"

The editor was last week in a meeting with Pastor Deaton at Bethesda church, Hinds county. Several meetings in the past make this one the more pleasant experience for the preacher.

Home Board evangelists will begin a three weeks' simultaneous campaign in Louisville, Ky., November 22.

The one who does the most praying will accomplish the most work.

Whatever the power behind the throne, the power before the Throne is prayer.

It ought to be the prayer of every Christian, "Lord, show me how I may make my life count for most in Thy service."

Some of the missionaries are already returning to Mexico and they will begin to rebuild the work that has been wasted by war.

"Given an open Bible, an open mind, and a conscience in good working order, and we will have a Baptist."—Dr. A. T. Robertson.

If you are looking for something that silences the guns of the "gospel missionaries," send seventy-five cents to The Baptist Record for "Grape Shot and Canister."

A writer in the Christian Index asks, "Is orthodoxy a fixed or variable quantity?" Let us suggest that it is not a quantity at all, but a quality. Get acquainted.

It is not uncommon for people to confess to the Lord that they are weak and needy, but one was heard recently to abbreviate it to weak-kneed. There seem to be some.

Some one rises to remark that while it is true as Sunday School advocates say that a majority of the additions to the church are from the Sunday Schools, yet a majority of the Sunday School pupils never join the church. There's a leak!

On the 22nd of September, Virginia will vote on the question of statewide prohibition. We predict there will be an equinoctial storm that will sweep the saloons out of the state. The Religious Herald is doing valiant service in the temperance cause.

The saloon advocates now desire to be called by the euphonious title of "home rulers" or local optionists. A home rule government in this case means let every man do as he pleases, which is no government at all. That is precisely what the saloon advocates like.

The Associated Press week before last reported the discovery and excavation of the theatre at Antioch in Pisidia, one of the places where Paul preached on his first missionary journey. O for another Paul to herald the glad tidings in the same country. Tracing the footsteps of the apostle is an interesting pastime, but following his example is the Christian's business.

The Methodists (North) last year reduced the price of their papers to \$1.00. As a result, there was a deficit of \$113,000 which was made up by taking it from the old preachers' fund. They have been compelled to reduce the size of the papers one-fourth. Almost no religious paper is able to meet its obligations from what is collected from subscribers, nor any other paper for that matter.



## CONTRIBUTED ARTICLES

SOCIOLOGISTS DRIFTING FROM  
CHRISTIANITY.

W. C. Cree, D. D.

Sociologists are much concerned about the temporal welfare and prosperity of the people, but seem indifferent about their spiritual interest in this life, and their prospects in the life to come.

That there is much injustice and oppression in the world is of course recognized and lamented by every one. It is right and highly commendable in those who do so, to give their time and thought and to devote their talents to the correction of these evils. Prevailing poverty and its consequent privations, and its varied hardships and sufferings oppress the hearts of all who love their fellow men. Those who are making it their study and life work to remove the causes which produce want and destitution should be honored and should receive the heartiest endorsement and co-operation. Christianity approves of all such objects and efforts.

But many sociologists in the name of religion make the temporal welfare of the people their sole object and utterly ignore their spiritual interests in this world and their eternal good in the world to come. It would seem from their teaching that man suffers no other evil than poverty or some form of injustice or oppression, and that when his temporal wants are supplied and his rights respected, he has all his highest welfare demands.

To these the universal triumph of true religion will mean only that all men shall treat each other justly and kindly and have what they need for their temporal wants.

Christianity presents a very different view. It recognizes that justice, oppression and poverty are evils and condemns the sin they involve. But it teaches that those who innocently suffer from these evils may be happy, and that the experience may be a blessing; that in this life the continuous favor of God and the moral discipline received may more than compensate for the suffering endured, and that in the life to come the innocent sufferers will receive rich rewards for the evils unjustly inflicted upon them.

Christianity teaches that temporal prosperity is not always a blessing and that this alone is never sufficient for man's happiness and highest welfare, for he has wants and necessities which material and temporal things cannot satisfy; and until these wants and necessities are provided for he will be discontented, unhappy and doomed, though all his temporal needs are supplied. Peace with God, a clean heart, in which selfishness is subdued, and a confident hope for the life to come are real and important elements in our welfare and are more essential for our contentment and happiness than temporal prosperity. As Christ says "a man's life consisteth not in the abundance of the things which he possesses." These two religions differ so radically in their teaching about human welfare they must differ essentially from each other.

Sociologists say very little about godliness or holiness. Righteousness is their favorite word and by this they mean only man's proper treatment of his fellow men in the different relations of life. Just here the drifting of sociology away from Christianity toward a radically different religion is clearly and unmistakably indicated. In his book "Christianity and the Social Crisis," Dr. Rauschenbusch goes

back to the earlier prophets to get his conception of Christianity. He eulogizes Amos, Hosea, Micah and Isaiah, because they dwelt upon national righteousness and denounced the prevailing injustice and oppression of their times. He regards Jeremiah as a much inferior prophet because Jeremiah turned toward individual piety. He puts a still lower estimate on Ezekiel and his prophecies because, as he thinks, national deterioration and the degenerate times in which the prophet lived had given him an abnormal conception of religion and distorted his teaching.

In speaking of Ezekiel, Rauschenbusch says, "The older prophets had condemned the sin of man against man, especially injustice and oppression; Ezekiel dwelt on the sins of man against God, especially idolatry. Not justice but holiness had become the fundamental requirement and holiness meant chiefly ceremonial correctness. The righteous nation was turned into a holy church. Ezekiel was a prophet by calling but he was a priest by birth and training and in comparing his literary style, his outlook on life, and his spiritual power with that of the older prophets, it is impossible to avoid a sense of religious decadence. The classical age was past. Religion had grown narrower and feebler when it was forced back from the great national and human interests into an ecclesiastical attitude of mind."

This distinguished sociologist in the above quotation expresses opinions which are absolutely incompatible with the fundamental principles of Christianity as it is revealed in the Bible, and especially in the New Testament.

It is strange in the first place that he should go to the prophets of the Old Testament for a true and full conception of the Christian religion. They lived and preached in the dispensation of the law, and Christianity was revealed in the dispensation of grace, when in the nature of the case it could only be fully made known. The author says in disparagement of Ezekiel that he puts more emphasis on sins committed against God than on sins committed against man, and makes holiness fundamental rather than justice.

This is indeed a strange criticism, for God did the same thing when He gave Moses the commandments since the first table of the law deals with our duties to God, and the second with our duties to our fellow men. Christ did the same thing when He said the first commandment is to love God supremely and the second is to love our neighbor as ourselves. But Rauschenbusch says Ezekiel was wrong because he taught that human idolatry is a greater sin than human oppression.

The Bible as a whole and the New Testament especially makes it plain that the real purpose and first object of the Christian religion is to make individuals holy, that personal holiness should be our chief aim, and that individual and public righteousness will follow as a consequence when individuals become holy. But according to Rauschenbusch and other sociologists, righteousness and especially public righteousness, is the first and chief object of religion. To justify this position they are compelled to do great violence to the Scriptures.

The religion which they advocate, which has so little Scriptural foundation, and which aims at righteousness instead of holiness, is a different religion from Christianity. It is only a system of ethics, a natural religion, which involves nothing supernatural, which requires no divine intervention or operation, which needs no gospel, and makes room for no Savior or Redeemer.

It may not appear to Dr. Rauschenbusch and other sociologists that their teaching should be so construed. The conclusions I have stated in this article have been partly drawn from what they have not said. They may claim that they believe some things which they do not think necessary to state, and that these things would make their teaching seem less radical. But the very omission of vital truths in discussing such important and fundamental matters signifies a lack of appreciation of their value. So I believe I am justified in concluding that sociologists are drifting away from Christianity toward a radically different religion.

Greenwood, Miss.

WHY ARE BAPTISTS SUCH STICKLERS FOR  
IMMERSION?

E. L. Wesson.

Some months since I wrote an article under the above heading because I was asked the question, why? I never even thought of controversy when writing, but simply answered the question honestly because asked to do so. But one Brother J. W. Allen seems to think that I misrepresented at least the Presbyterians, therefore published in The Baptist Record of July 16, an article under the heading, "A Charge Without Foundation," in which he accuses me of misrepresenting his people on three points.

First, I said, "Episcopalians, Methodists and Presbyterians, all hold that baptism is 'a sacrament,' and that it is in some way a means of grace or efficacious to the soul." Brother Allen says that so far as Presbyterians are concerned that is not correct. We will see about that.

Second, he accuses that I practically charge Presbyterians and others with admitting that immerse is the meaning of the word rendered "baptize," but of practicing sprinkling for convenience. This is the substance of his second accusation.

Third, he accuses that I charge others with wilful disobedience in my statement that "The difference between Baptists and others about baptism is not a question as to what the words of our Lord and of the apostles really mean, the founders of all the churches which differ from us agree with us as to what 'baptize' really meant as used by our Savior and the inspired writers. The difference between us is this: Can we obey Christ and not do the exact thing which He commanded? Others say we can. Baptists say we cannot. \* \* \* Others say, 'It makes no difference, something else will do,' while Baptists say, 'Our Lord gave us no authority to change His ordinances, therefore we cannot do it,' etc.

Now, before I begin to notice these accusations, let me say to Brother Allen that I had no intention whatever of misrepresenting anybody. I thought that I was stating facts; and now, because of the written evidence before me, I still so think and shall proceed to show why.

As to the first point, that others than Baptists hold baptism to be a sacrament, and that it is in some way a means of grace or efficacious to the soul, I know that Brother Allen will not deny that Presbyterians hold that baptism is "a sacrament," for in the Presbyterian Confession of Faith, page 148, it is plainly said: "Baptism is a sacrament of the New Testament." Now, that word sacrament has in it the idea of efficacy. The New Standard Dictionary says under sacrament, "The terms sacrament and ordinance in the religious sense are often used interchangeably; the ordinance derives its sacredness from the authority that ordain it, while the sacrament possesses a sacredness due to something in itself, even when viewed simply as a representative or memorial."

On account of knowing that fact, careful Bap-

tists never use the word "sacrament" when speaking of the ordinances of Jesus Christ.

But to show that Presbyterians do hold that baptism is a sacrament, and that it does somehow have some kind of efficacy connected with it, we need only to turn to the Confession of Faith, page 152. There we read this: "The efficacy of baptism is not tied to the moment wherein it is administered," etc. Surely that is proof enough that they hold that baptism is somehow efficacious.

But if you will read the entire article on baptism, on pages 148, 149 of the Confession of Faith, you will see that it says that "Baptism is a sacrament of the New Testament \* \* \* for the solemn admission of the party baptized into the visible church." I am sure Brother Allen will not question that statement.

If that is correct, no one can get "into the visible church" except by baptism. I think he will admit that. Well, admitting that, turn from page 148 to pages 138 and 139 of the same Confession of Faith and read carefully what it says about that visible church. The Confession says: "The visible church consists of all those throughout the world that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." I have underscored the last clause for emphasis.

Now put the two together and look. 1. We have "Baptism is a sacrament for the solemn admission of the party baptized into the visible church." 2. We have "Out of the visible church there is no ordinary possibility of salvation." What must we necessarily conclude from this? I can see but one thing. That is, if baptism is a sacrament for the solemn admission of the party baptized into the visible church, and if there is no ordinary possibility of salvation out of the visible church, then one has to be baptized in order to be saved, unless his be an extraordinary case. Then baptism, inasmuch as it admits into the visible church, in which alone there is salvation, is somehow efficacious to the soul. I cannot see it otherwise. I got this in the Confession of Faith. I am glad that Brother Allen disclaims such sacramentalism, but I know that the above is what the Presbyterian Confession of Faith says, and I am perfectly willing to leave it to any honest person to say whether or not my statement, "Presbyterians hold that baptism is a sacrament, and that it is in some way a means of grace or efficacious to the soul" misrepresents what the Confession says.

But if you will turn to page 338 of the Confession of Faith you will find the question asked perfectly straight, "How do the sacraments become effectual means of salvation?" The answer says, "The sacraments become means of salvation by the working of the Holy Ghost, and the blessing of Christ by whom they were instituted." Then on page 341, under question 165, it is said again that people are admitted into the visible church by baptism. Now remember that the Confession of Faith says "out of the visible church there is no ordinary possibility of salvation," then notice that it says that baptism admits the parties baptized into the visible church, and that it further says that the sacraments become means of salvation by the working of the Holy Ghost, etc., and I am sure you will say that I was correct in saying, "Presbyterians hold that baptism is a sacrament, and that it is in some way a means of grace or efficacious to the soul." According to the Confession of Faith there can be no ordinary possibility of salvation without baptism. What extraordinary possibility they hold there may be I do not know, but to ordinary mortals salvation is inside of the visible church and parties are admitted into that by baptism, according to the Confession. Brother Allen, I used my statement upon the combined statements of your

Confession of Faith, and I can only judge what your people believe by what they say.

Now turn to the second accusation. Really the other two accusations are only one. The first point to notice is that others admit that immersion is the thing taught for baptism by Christ and the apostles but practice affusion for convenience.

I shall quote only from Presbyterians, and from one book, Dr. J. T. Christian's book, "Immersion." I quote only from that because it is in reach of all and because Dr. Christian is now living in Hattiesburg, Miss., and fully responsible for what he has published.

First, then, let us see whether or not it is a fact that Presbyterians admit that the word rendered baptize means to immerse, and was the ancient practice. Dr. Christian, speaking on this point, says, "As to the original act of baptism, the scholarship of the Presbyterian church is all on one side. They declare that the original act of baptism was immersion." See Immersion, page 223. He then quotes John Calvin, the founder of Presbyterianism, as saying, "The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church." Immersion, page 223.

Then he quotes Beza, a colleague of Calvin, as saying, "Christ commanded us to be baptized, by which word it is certain immersion is signified." Immersion, page 223. Then he quotes Richard Baxter, one of the greatest Presbyterians of his day, as saying, "It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the apostles' time the baptized were dipped over the head in the water, and this signified their profession, both of believing the burial and the resurrection of Christ," etc.—Immersion, page 228.

He then quotes Dr. George Campbell, whom he says is one of the most scholarly men the Presbyterians ever had, as saying, "I have heard a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered in the New Testament baptize means more properly to sprinkle than to plunge; and, in defiance of all antiquity, that the former method was the earliest, and for many centuries the general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend," etc.—Immersion, page 230.

Then he quotes Dr. Philip Schaff, a noted scholar and Presbyterian, known to all students by his encyclopaedic works, as saying, "The baptism of Christ in the river of Jordan, and the illustrations of baptism used in the New Testament, are all in favor of immersion rather than sprinkling, as is freely admitted by the best exegetes, Catholic and Protestant, English and German. Nothing can be gained by unnatural exegesis. The aggressiveness of the Baptists has driven Pedobaptists to the opposite extreme."—Immersion, pages 230, 231.

Surely this is enough to show that I had just ground for my statement that others admit that immersion was the baptism of Christ and the apostles. I ask Brother Allen to examine carefully and if I have misquoted show me wherein, or if Dr. Christian has misquoted show it to him. I have the same in other books, but I have used Dr. Christian's because it can be had for one dollar, and because Dr. Christian still lives and can answer for himself.

But to another point, the one about treating the matter as of little consequence, and of having changed the rite.

Dr. Christian quotes Calvin, the founder of Presbyterianism, as saying, "Wherefore the church did grant liberty to herself, since the beginning, to change the rites somewhat, excepting the substance. It is of no consequence at all whether the person that is baptized is totally immersed or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the churches in different regions."—Immersion, pages 224, 225.

That one statement, by the founder and head of Presbyterianism, fully justifies every statement I made, and to which Brother Allen took exception. Calvin founded the Presbyterian church, and he admits positively that the word baptize signifies to immerse, and that it is certain that the rite of immersion was observed by the ancient church. Then he states clearly that the church granted liberty to herself, since the beginning, to change the rites somewhat. And his followers have been following that change.

This idea of Calvin was the main cause of the change of all Protestant Pedobaptists from immersion to affusion. Brother Allen, of course, knows that the Westminster Assembly had much wrangling over the matter and by only one majority voted to change from immersion to affusion, and that Parliament ratified the act. The Encyclopaedia Britannica states that this change was the result of the stay of certain men in Germany and Switzerland during the persecuting reign of Queen Mary. It says, "They, having observed in Geneva, and some other places, that baptism was administered by sprinkling, thought they could not do the Church of England a greater service than by introducing a practice dictated by so great an oracle as Calvin."—See article on baptism.

I will give no more. Surely this is enough to clear me of every accusation made by the good brother. I would have said nothing had it not been that his accusations were so direct, but as it was I felt it my duty to the truth and to myself to show why I made the statements that I did. I am no controversialist. I write only to explain some point or to expound some Scriptural teaching as I see it. I hope that this will satisfy.

As to Brother Allen's private belief, I have nothing to say. I know nothing, only that which he said in his article. But I do know that what I have said above is according to the Confession of Faith of the Presbyterian church, and the writings of their founder and other great scholars of their church.

As I see it, it is certain that Presbyterians hold that baptism is "a sacrament," and that it admits the parties baptized into the visible church. I know also that they positively say that "out of the visible church there is no ordinary possibility of salvation." I know also that they do say that the "sacraments" become means of salvation by the working of the Holy Ghost, etc. I know, also, that Baptists hold that salvation is absolutely by grace through faith, without aid of either ordinances or works. I know, also, that Baptists hold that no one should be baptized until he believes that he has been already saved by grace through faith.

To me it is certain that Presbyterian scholars, beginning with their founder, Calvin, have admitted that the baptism of Christ and the apostles was by immersion.

I know, also, from Calvin's own words, that "The church did grant to herself liberty, since the beginning, to change the rites somewhat." Since Calvin admitted that immersion was the signification of the word baptize, and that the ancient church so observed it, I cannot see any reason for making any change, unless it was for convenience. But anyhow, if Calvin can be relied on, the change was made; which confirms my statement that "Others who love him feel somehow that they have a right to change what He required, but Baptists say, 'we just cannot.'"

It may be that I should have written that sentence thus: Others who loved Him somehow felt that they had a right to change what He required. It may be that no one who loves Him would so presume now. If they would not, I rejoice. But Calvin said they did change the rites somewhat, consequently they are somewhat changed and somebody is following that change.

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# The Baptist Record

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Obituary notices, wedding notices, or in the form of resolutions of the world, and marriage notices of 25 words, inserted free; all other notices will cost one cent per word, which must accompany the notice.

## EDITORIAL.

Accompanied by a bunch of exchanges, a handful of sermons and a few articles of religion, the editor went to the country last week to assist in a protracted meeting. Opening one

of the exchanges, he was somewhat surprised to see that one of our Southern Baptist editors had taken occasion to pour out his scorn upon Mississippi Baptists in general and Mississippi College in particular because they had dared to believe differently from him on the question of alien immersion, and to act accordingly. He even parenthesized the college clear out of the denomination. Thinking to quarrel for a day or two, the result was two editorials written for this week's issue of The Baptist Record, one paying our respects to the editorial in question, the other answering the question which has been often asked of late by Baptists in Mississippi, namely, "What is alien immersion?" These we showed to two sensible brethren who appreciated them.

On coming back to the office, we found two articles sent by Dr. Provence and Brother J. E. Wills of good deal alike, both wishing to be heard through the paper. They were not discussions of the question of alien immersion, but of personal matters growing out of it. The editor's first impulse was to let them speak their hearts, along with his own opinions of those matters in connection therewith. But on maturer reflection it has been thought best to hang them all—not the men, but their articles—up for a while and let the fool off.

The editor was never more anxious to speak out in his life. It is the hardest time in all his experience to keep silence, and at times it has seemed almost an imperative duty to speak, and doubtless some thought him recreant in not doing so. But silence has been maintained with a desire to prevent any charge of its being an attack on persons, or to prevent motives being misconstrued. In this success has not been complete but we have done our part. No mention has been made of the trouble in Mississippi College over this matter except a three line news item of the action taken by the board of trustees in June and a later reference to the despatching of the work by Dr.

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Provence. Dr. Provence resigned for the sake of peace and there is no need of destroying the peace by having brethren to discuss a matter that is personal only. For that reason articles that bear upon the personal side of this controversy will be kept in cold storage, along with those two that were prepared by the editor himself. If about Christmas time there is any special need of fireworks, they may be brought out, but at present the weather is too hot. And then this will give all the innocent bystanders, the non combatants and the women and children time to get away before the bombardment begins.

We are in favor of open discussion and believe that alien immersion is a proper subject to discuss, but it is evident that some of the brethren wish to discuss one another instead of the question proper. If the time ever comes, and we hope it will, when the question can be discussed on its merits, then The Baptist Record is open. But the time is not yet when some Baptists in Mississippi can call one another brother and look kindly and feel kindly when their opinions are opposed. And while the editor feels that misleading things have been said in other states about our people and our college, yet rather than have the matter made a discussion of persons, he thinks it best to talk for a while about—

What the world has feared and talked about for a generation and what the nations

## THE WAR IN EUROPE.

have been preparing for. has at last begun. Good men differ as to the best method of preventing war, some urging that to be prepared for it is the best preventive. But it seems in this case to have been but a poor insurance against its coming. Billions of money and millions of men have for years been dedicated to the awful god of war and now they are being led forth to the sacrificial slaughter.

To the man on the outside and to the Christian who takes time to think it is sheer madness. The little kingdoms in eastern Europe hardly able to maintain the semblance of government, have excited the cupidity of the greater nations for many years, and only jealousy and fear of one another have kept them from gobbling up these petty provinces long ago. Russia and Austria have been watching for an opportunity to gain advantage by the weakness and confusion of their little neighbors. It was with difficulty that peace was maintained in the rest of Europe when the Balkan states were at war with Turkey.

At last occasion was taken of the assassination of the Austrian crown prince while in Serbia to pick a quarrel. It seems to have been a case of the wolf against the lamb, or maybe it was in this instance a goat. Russia was afraid that Austria would get the advantage of her in Serbia, the latter being more closely related in race to Russia, and so began preparations for fighting. Germany being an ally of Austria demanded that this should cease and when it did not,

declared war. France being an ally of Russia, was brought into the conflict, and England followed France, being included in the same alliance. Then followed Portugal, for what reason is not so apparent. Italy was in the triple alliance with Germany and Austria, but claims it is only a defensive alliance and the people being in sympathy with France and England, the government proclaimed neutrality. Belgium is on the direct route from Germany to France and the Germans undertaking to cross were opposed by the Belgians and have suffered terrible slaughter and disappointment.

This is nothing but madness and folly. It is hard to justify war on any grounds. There is always a more excellent way. And in this case it seems that the rulers have precipitated a war for which there is no justification and Almighty God will hold them responsible for the murder of the multitudes. The silly people rush madly to kill one another and call it patriotism; as if there were not a better way of showing patriotism than slaughter of their fellow men and make hundreds of thousands of widows and orphans and robbing the world of its strongest young men. In the meantime the business of every nation under heaven suffers. The most innocent and disinterested must suffer with the guilty and so must be in some way our brother's keeper. There's hardly a man in Mississippi who will not in some way be injuriously affected by this war in Europe.

We are sincerely grateful that the Lord has raised up a man of peace for president of the United States who has maintained it under trying conditions, and against the wild cry for war by those who think they would profit by it. Every Christian ought to thank God for peace at home and pray for peace throughout the world.

Everybody is more or less concerned in the crop, the annual product of the soil. Most

## THE CHRISTIAN AND THE CROP.

of the readers of The Record are very closely connected with and personally concerned in the outcome of the year's work on the farm. There is hardly anything that is subject to so many fluctuations as the prospect for good or poor returns. From week to week hopes rise and fall like a churn dasher. They are as variable as the weather because conditioned on it. And then nobody seems to know when the boll weevil will swoop down on him or how quickly war even in far-away countries may throw things into utter confusion. These things ought to make us set our hope on Him who never varies the unchangeable God.

On the whole, just at this time there is the best outlook for the farmer in Mississippi that we have had for several years. Last year was good in the northern part of the State and this year the southern half is in better condition than at any time since the advent of the boll weevil. We are a good deal like the Israelites in the wilderness, uneasy for fear what we have won't hold out and anticipating that the "worst is yet to

Thursday, August 13, 1914.

come." We are not grateful for what we have and are disposed to worry about the future. "Now these things were our examples, to the intent we should not lust after evil things as they also lusted. . . . Neither murmur ye as some of them murmured and perished by the destroyer." Let us continually give thanks and never complain.

A Christian is one who believes in God and believes in Christ; not simply acknowledges His existence but trusts in Him; not only trusts Him to take him to heaven when he dies but to take care of him before he dies. Faith is a practical every-day working principle of life. He who promised our forefather that seed time and harvest should not fail and painted the bow in the sky as a token of His covenant with the race is in the heavens today and is reigning over His children on the earth. Let us get out of the habit of complaining. "Be anxious for nothing but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God and the peace of God shall guard your hearts and your thoughts in Christ Jesus."

But contentment is not all we need to learn; we must learn to deal fairly with God in the products of the soil. If we have robbed God of His share, He will be heard from. It is dishonest to undertake to ignore Him in the division of the fruits of the ground, and it will not long succeed. He has many ways of reminding us that we have not been sharing properly. We had as well listen when He reproves us, and obey His voice.

To put it on the plane of New Testament teaching, we are to recognize that the temporal blessings which come are to furnish the means of advancing His kingdom. If we ask that we may consume it upon our pleasures we are not apt to receive. If we will honor God with our substance, He will honor us with increase. He puts us to the test by His blessings. Let us respond to His goodness by using for His kingdom the abundance which He bestows.

On the sixth of this month the wife of President Wilson passed to her heavenly home. A nation bows in sorrow and sympathy for him in this loss irreparable. All men

are largely what they are by the worth of their wives, and the president is like all the rest. She was equal to the duties of her high position as first lady of the land, and by good common sense and womanly tact won the admiration of those in high place and low. More than this, she was queen in the home and made that a place where womanly graces were its chief ornament and true character its chief end. Best of all, she was a Christian whose faith made all these virtues possible, made life worth living and death itself the gateway to life. The president has had more than his share of burdens to carry has done an almost unprecedented amount of constructive work, has fathered and secured some of the wisest leg-

## THE BAPTIST RECORD

islation, has met and overcome opposition in his own party and out of it and is pushing other good work to completion. May the Heavenly Father sustain him in this time of grief and enable him to complete the tasks assigned.

## CLARKE MEMORIAL COLLEGE.

Session 1914-15 of Clarke Memorial College begins Wednesday, September 2. Let every one who expects to enter this fall take note of this earlier date of opening.

There are two reasons for opening earlier which will commend themselves to our patrons and friends. First, by opening earlier, we will avoid conflicts with commencement exercises of other colleges. Second, not a few students who come to us prefer to get out earlier in May for their summer's work, in order to make it possible to get back another session.

The present prospects for next session are bright. We look forward to the greatest enrollment in the history of the school. Let those who expect to come to us next session write at once for rooms, if they have not already done so. Remember, \$3.00 deposit fee holds your room. Otherwise one has no permanent claim on a room. This fee is not an extra charge, but will be credited on expenses at the close of the session.

Two interesting features of our work need emphasis here. Prof. J. J. Ferguson, at the head of Ferguson's Business College, Meridian, will operate his commercial school in connection with Clarke Memorial College, giving thorough courses in bookkeeping, shorthand, typewriting and penmanship. Students desiring a first-class business education combined with a regular college course will have a splendid opportunity to do so. Students who desire only a business course, if prepared for it, will be permitted to take that alone. This opportunity for a business course alone or combined with splendid literary advantages is unequalled in Mississippi.

The other feature of special interest is the securing of Prof. A. O. Thomas, of Ft. Worth, Texas, to teach sight-singing in the college. He is a master in his line. In addition to sight-singing Prof. Thomas will go with the college quartet, forming the Clarke Memorial College quintet. The quartet has been in great demand over the State, and with Prof. Thomas added their musical efficiency will be largely increased and the demand for them much greater. Those desiring their services should endeavor to arrange a series of engagements adjacent to some central point. By doing this the expenses will be much lighter for those desiring their services.

M. O. PATTERSON, President.  
Newton, Miss.

Superintendent Bryan Simmons of the Mississippi Baptist Hospital was with Pastor R. F. Bass at Tilton in a meeting during which two professed faith. Interest was created in the study of the Bible.

## MIDDLE TENNESSEE AND THE JUDSON CENTENNIAL.

By W. A. McComb.

Nashville has given over \$10,000 to the Judson Centennial, and two churches yet to be worked.

Murfreesboro, where Dr. Austin Crouch is pastor, opened up nicely. Dr. Crouch has a strong hold upon his people, and is leading them into building a \$40,000 meeting house.

Lebanon responded nobly to the Rio College and Seminary in Brazil, as was to be expected, since their own Dr. John Shepherd is the missionary in charge of the school.

At Columbia, Tenn., a widow gave \$500 in memorial to her late husband. What better way can one memorialize their dead. May many others follow her example. Others at Columbia gave.

Orlinda is a country church twelve miles from the railroad, but one of the best I have ever seen. They have preaching every Sunday and support a missionary on the foreign field. I asked them for \$1,000 for the Judson Centennial and the gave over that amount, and all seemed happy. Rev. W. R. Ivey is the happy pastor. He is a royal soul and deserves the best, and he both gives the best and gets the best.

Bellbuckle, the home of the famous Webb School, welcomed the field worker and responded to his call. Rev. Roscoe M. Meadows, the youngest pastor in Tennessee, is the beloved under-shepherd here. He is loyal to all the denominational interests and stood nobly by the agent.

Middle Tennessee is a beautiful country, but they have suffered from a drouth lasting from May 4 to July 15. But the drouth is broken now and the prospects for a good corn crop is favorable. The wheat, oat rye and barley crops been record breakers. They raise beautiful stock, and just now they are realizing \$8.00 per head on their spring lambs. The Baptists are not as strong in Middle Tennessee as in some other sections of the State, and yet there are many noble souls among our people here. May His blessings be upon our work and workers in dear old Mississippi.

Monteagle, Tenn.

We grieve to learn of the death at Palacios, Texas, of Rev. J. M. Jonier, of Holland, Texas. His wife was Miss Mary Eager, sister of Prof. P. H. Eager, of Mississippi College.

The new building at the Mississippi Woman's College is going up rapidly. It did our hearts good to go within its walls, and construct in our mind's eye the completed work.

The First church at Hattisburg is now working on their Sunday School annex, which they hope to have complete soon. In the meantime a tent is used for the overflow from the church auditorium.



# THE FIELD GLASS

## THE ANNUAL HOME BOARD MEETING. July 12, 1914.

B. D. Gray, Corresponding Secretary.

Agreeable to custom of recent years, the vice-presidents were in attendance at our July meeting when the work of the new year was projected. Only two of the vice-presidents were absent, and these two were detained from providential hindrances. For two whole days the board gave their time faithfully to the work before them.

The corresponding secretary had all applications for help, with the heavy correspondence, in compact convenient form for the use of the board. This was submitted to the various committees for examination and report, with recommendations to the board. The vice-presidents were assigned to work on various committees with the local managers. The committees met in succession instead of simultaneously. This gave opportunity to the vice-presidents to attend all committee meetings and so become familiar with the details of every department of the board's work. For two days they gave unbroken and earnest, prayerful consideration to the pleas for help that came from every quarter of the world's field.

Keen regret often filled our hearts as it became necessary time and again to say "No" to pitiful and urgent pleas for help to build a church, increase an appropriation to a destitute field, or enter new fields "white unto harvest."

The first draft of the committee's appropriations went beyond \$300,000, but this had to be trimmed by nearly \$50,000 in order to bring it within the apportionment of \$467,250, which the Southern Baptist Convention in Nashville had set as our aim for home missions this year.

At times it was pathetic to see how reluctantly the brethren yielded to a reduction in this or that department. But in the end, as the majority decided on an apportionment, all gladly acquiesced. It was now a strong edict and then a fraternal agreement. The duty of every one to express his opinion and the duty of all to acquiesce in the decision of the majority, made the meeting lively and democratic.

The work for the new year was projected on a larger scale than we have ever hitherto dared to undertake, and took up the entire apportionment for the regular work, besides \$10,000 which the convention ordered for Ouachita College, Arkadelphia, Ark. After reductions to the last limit, the final appropriations were as follows:

Fixed charges, \$50,000; co-operative missions, \$103,246.66; evangelists, \$25,000; foreigners, \$19,095; Indians, \$1,650; negroes, \$17,065; Cuba, \$43,196; Panama, \$32,700; publicity, \$10,000; evangelists, \$54,300; mountain schools, \$45,660; church extension, \$68,911; Ouachita College, \$10,000.

A large budget, but, as stated above, some \$50,000 less than the applications for help. It will require heroic work to meet this budget, but Southern Baptists are amply able to raise every dollar of it and do it promptly by the month, if they will do it. Let us dare to hope that our churches will be far more punctual in sending their gifts than they have been heretofore.

The Southern Baptist Convention left the question of their assistant correspondent secretaryship with the board. The board appointed a special committee consisting of the committee on administration and the vice-presidents west of the Mississippi, to have the matter due consid-

eration and reported unanimously in favor of abolishing the office, which recommendation was unanimously adopted by the board.

In view of the departmentalization of the board's work, much of the details of the work has been lifted from the corresponding secretary who can give correspondingly more time to the general oversight and thus save some duplication of work connected with the office of assistant corresponding secretary. Moreover, by this change the board saves something over \$5,000 in operating expenses.

The office at Dallas, Texas, will be closed, September first, 1914, and all correspondence will be addressed to headquarters, 1004 Healey building, Atlanta, Ga. Correspondents west of the Mississippi will specially bear this in mind.

The annual meeting of the board was filled with seriousness, the mighty tasks before us provoking this; yet a buoyancy and aggressiveness were quite manifest. If our great constituency of Southern Baptists could have been convened with the board and made to see as the board saw, the vast needs and equally great opportunities before us, the whole brotherhood would be aflame with zeal for the great home mission task.

And now for the doing of the things we have proposed in the program for the new year! And may the Lord of hosts be with us.

Atlanta, Ga.

## MISSION NOTES.

In Tokushima province the missionaries actually give away 100,000 tracts every year. They could give away more if they had the means. Fifty dollars prints 100,000 such tracts.

It is estimated that the Sunday Schools of the Southern Baptist Convention raised something like \$100,000 for home and foreign missions on "Missionary Day in the Sunday School," April 12th.

The Baptist World says: "Twelve million of the seventeen million inhabitants of Spain can neither read nor write. No wonder Spain is and has been for centuries the most intensely priest-ridden country of the world. Sixty per cent of the land is uncultivated. Spain ranks lowest among civilized nations."

The Chinese student volunteer movement for the ministry had its beginning in February, 1910, at Shanghai Union college. Mr. Ting Li-mei became the first traveling secretary of the movement. The choice was the more appropriate inasmuch as it was Mr. Ting's fervent evangelistic spirit that had at first aroused colleges to the importance of the Christian ministry.

The "Chinese Monthly" is a magazine which is published in the interests of the Chinese students in America. It is a most readable pamphlet, reflecting the "New China," and giving a view of the Chinese from a national point of view. While not missionary in character, it is helpful to those interested in missions, for it presents the Chinese as they are, and as they will have to be dealt with hereafter in the prosecution of missionary work in China.

Every church not only ought to be intensely missionary, but if it fulfills its mission it must be so. But there are missionary churches and missionary churches. Who will venture to define a standard missionary church? The following features have been suggested: "A mis-

sionary pastor, a missionary committee, a missionary Sunday School, a program of prayer for missions, systematic missionary education, an every-member canvass for missions, and the weekly offering for missions." Is your church a standard missionary church? If not, why not?—Biblical Recorder.

Wm. H. Sears, writing from Pingtu, says: "The great awakening in Pingtu, in one sense of the word, is not a revival. It is a continual letting down and drawing in of the net. It is the result of a well-planned campaign. The number of churches is 13; out stations, 99; male co-workers (Chinese), 52; amazing number of baptisms, 1,290; net gain, 1,246; membership, 3,648; Bibles and Scriptures sold, 33,199; contribution (Chinese) to church work, \$664.50 gold; number of Sunday Schools, 104; teachers, 120; pupils, 3,260. "One thousand two hundred and ninety baptisms during this year. What of these lives? Is anybody going to put down these 1,290 souls to pray for them?"

The fiscal year ending June 30 will no doubt show the largest number of immigrants arriving at ports of the United States of any year in the history of our country. Figures have lately been given out for the first ten months of the year, showing that to April 30 the number of immigrants who have been admitted to the United States was 1,038,995. Should the figures for May and June come up to expectations, the total immigration for the year will be approximately 1,350,000. The greatest number admitted in any previous fiscal year was 1,285,349 in 1907. Deducting the number returning each year, our net increase from immigration is about fifty per cent of the total.

Miss Willie Kelley, a missionary at Shanghai, China, tells this interesting little story: "At Quinsan the greatest comfort and faith-strengthening is the paralytic, Zung Ta Ta, as the Chinese call her. I had a chair made for her (she paying for it) in March, and since then, rain or shine, sold or hot, her smiling face has been there Sunday mornings and Thursday afternoons. Sometimes she gives very audible evidences of approbation when things are said 'that please her ready and attentive ear. How my heart has been comforted and my faith increased by visits to her room. The dark, damp and dirty walls and surroundings are all forgotten when one sees her beaming face, where truly the beauty of holiness is seen. I have found her reading aloud the book of Psalms as many as ten times this year. How she loves them!"

## BAPTIST MEMORIAL HOSPITAL.

I am sure our good friends, who have been interested in our work in the Baptist Memorial Hospital, will be glad to learn that we have had a very prosperous year in many ways.

Our second year closed with July 31. We have registered this year 2,814 patients, being a gain of 586 over last year. Our total registration has been for the first two years 5,042. Those who are familiar with hospital work agree that it shows a very fine patronage, as our capacity is only 120 beds. Some of them are long, tedious cases, and a great many of them are charity. Our average record for charity patients will be about 28 per day. In a short time we will publish our two years' work more in detail, so that our brethren and sisters over the states can see just what we are doing.

With hearty appreciation for every friend who has shown his interest and for every dollar contributed to our work, I am,

Yours in the service,  
THOMAS S. POTTS,  
General Superintendent.

Memphis, Tenn.

## WHERE THERE IS A WILL THERE IS A WAY.

By President E. Y. Mullins.

My correspondence justifies me in making another brief appeal to brethren who are planning for a seminary course. Every mail brings me letters from those who hesitate. They desire to come; they recognize the need; they feel the obligation; they know that the opportunity is slipping past, but somehow they hesitate to do what they know to be their duty. They are divided between two opinions. I am writing this to exhort them to decision of purpose.

What you need to do is to resolve that you will do your duty. Take the matter up in earnest, grapple with it at close quarters, and settle the question of your theological education. Determine that you will fit yourself for your ministry. Trust God for the strength and resources needful. If you need financial assistance, write to Mr. B. Pressley Smith, treasurer of the students' fund, and state your case. Plan to enter the seminary September 30th, at the beginning of the next session. Give yourself a chance to succeed in the ministry. Do not fail at the critical point. Write to me if I can help you in any way to decide this momentous question.

Norton Hall, Louisville, Ky.

## THE WOMAN'S COLLEGE AND SPIRITUALITY

One of the supreme things in the growing of a life is atmosphere. You can no more grow a beautiful, strong, glorious moral and spiritual character without a vital spiritual and moral atmosphere than you can grow a rose without sunshine and showers. Spiritual influences must be brought to bear upon the soul; God must come in contact with the life; the breath of heaven must be breathed if you would have moral and spiritual worth.

In the Woman's College this atmosphere is provided. There is present, throughout the whole college, a vital spiritual atmosphere. This atmosphere is created by the God-loving and God-serving men and women who constitute the faculty and the consecrated Christian girls that constitute a large part of the student body. One must indeed visit the college and come in contact with the faculty and student body to fully appreciate the strength of the Christian influence pervading the school. In my visits to the college the perceptible presence of such an atmosphere even to a visitor has been one of the things that has impressed me. One can feel the atmosphere. It is strong and vitally uplifting.

To fathers and mothers who are preparing to send their daughters off to college and who want them to come back home sweeter and purer and holier and happier, I would say by all means send them to the Woman's College. They will not only get what any other school has to offer, but in addition they will receive a spiritual culture that few other schools give.

J. BENJ. LAWRENCE.

It was a pleasure to labor with Pastor Dearman and the Antioch church, Rankin county, in a meeting week before last. It is a fine community; they have a big house and great congregations. The people prayed and the Lord added His blessing. There were fourteen additions to the church—eleven by baptism and three by restoration. Most of the new converts took advantage of the special offer to subscribe for The Record.

Dr. J. T. Christian's well known books, "Immersion" and "Close Communion" are for sale by The Baptist Record, Jackson, Miss., for \$1.00 each, postpaid.

# Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

The cross is the sign of rescue for the whole race.

You cannot live to God until you are dead to self.

To be too intimate with sinners is to intimate that you are a sinner.

If we would pay more attention to the principle of missions there would be less wrangling over methods and policies.

Some people are religiously cross-eyed—they would die for a notion, all the time thinking they are dying for a principle.

There is a vast difference between principle and policy. Principle is fundamental; policy is incidental. Principle is the universal basis of action; policy a method of procedure. Christ said, "Go ye into all the world and preach the gospel to every creature." This is a principle in His kingdom and therefore fundamental. The method of our going is a matter to be determined by the exigencies of the case.

No one can call himself a good Baptist unless his whole heart is given to world-wide missions. But let it not be forgotten that the sending of the gospel to destitute portions of the earth and to lands beyond the seas, is conditioned upon doing the work at home. If State missions had not been prosecuted in former years there would scarcely have been a denomination in Mississippi to rally to the call of the kingdom in foreign lands. If State mission work is not vigorously prosecuted in the states, in time the Southern Baptist Convention will be without a constituency. This fact must be kept in mind by our people. State missions successfully prosecuted make the larger missionary enterprises possible. A strong State mission policy in Mississippi means increased work for all denominational interests.

## MISSISSIPPI BAPTISTS AND THE KINGDOM.

"And ye shall be my witnesses," said Christ to His disciples, "both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth." This witnessing was to be concerning Christ. It was to come after the apostles had received the Holy Spirit. It was to begin in Jerusalem, their home city, extend to the boundaries of Judea, their native country, and radiate from there outward until it had reached the uttermost parts of the earth.

This is the very genius and spirit of the Master's kingdom. Every movement which Christ set in motion for the salvation of the world has been an ever widening wave of influence and power, reaching out toward the uttermost parts of the earth. The ultimate end of the saving powers of the gospel is the "every creature" of the great commission. The final consummation of the redemptive powers in the kingdom of grace is the "all creation" in the command of the Heavenly King.

But missions is more than geography. We cannot make the kingdom of heaven a matter of the map, it must become a matter of the heart. And, yet, our witnessing for Jesus must take into account the question of locality. Witnessing with us must begin in our own church, pass on into our own State, and from there sweep out and on unto the uttermost parts of the earth.

## SOME THINGS IMPERATIVE.

In witnessing for Christ in Mississippi, there are some things imperative. We have fixed definitely certain things which we consider absolutely essential in our church work. For instance, the revival meeting is considered an absolute necessity. This is essential and should not be overlooked. But there is another thing which our people should not forget. The spirit of benevolence is just as essential to the growth and development of the church as is the spirit of evangelism.

Therefore, our churches should come to the place where they make provision for the cultivation of the spirit of benevolence just as they now make provision for the cultivation of the evangelistic spirit. We should come in our thinking to where we feel that the life of our church is as much to be determined by our contributions to the objects fostered by our denomination as it is by the number of members received for baptism.

We have in our State some seven hundred churches which gave nothing to State missions last year, and our associational ledger shows that up to date there are less than five hundred churches that have contributed this year for all purposes. This ought not to be. If we do the work of our Master all of our churches must put themselves into the work. There ought not to be a blank page in our associational ledger. And until every church in the State has put itself into the work and is doing to the limit of its ability what Christ commanded it to do, we will have a task on our hands here at home worthy of our best efforts.

This task is one for the pastor. God does not call men to preach simply, but He calls them into the work of the ministry and this includes more than preaching. As the under-shepherd of the flock, the pastor is to lead the church into the practice of the truth as well as to instruct them in the truth. He is, therefore, to see to it that his church is developed in the spirit of benevolence as well as in the spirit of evangelism. To do this he will not only have to teach his people concerning missions, but he will have to exercise them in the practice of missions. I have never yet known a church with a real missionary pastor to fail to become missionary in spirit and in practice. I have never known a missionary church to fail to support its pastor in a way that no church without the missionary spirit does. If our pastors only knew it, the thing that keeps the churches from paying them salaries amply sufficient to provide for their wants is a lack of the spirit of generosity and benevolence. This spirit can be cultivated in church life by teaching and training the church to do what Christ has commanded. Missions is the best method by which a pastor can train his people in giving, and once trained in the spirit of giving the church will take care of him and the cause.

Brother pastor, the one thing imperative in our denominational work in Mississippi is the cultivation of the spirit of benevolence in our churches.

A Baptist young man who is working this summer to make his way in Mississippi College, says a Catholic priest in Arkansas showed him more kindness than all other preachers. Can't we learn to show kindness to strangers? It was worth Lot's while, and will be that of others.



## Mississippi Woman's Missionary Union Page

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All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, Editor, Jackson, Miss. All money should be sent to Rev. J. B. Landon, Editor, Jackson, Miss.

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses."—Ex. 35:10.

## SUGGESTED PROGRAM FOR ASSOCIATIONAL MEETING.

Doxology.  
Devotional—The Value of United Word, John 15:1-12.  
Hymn—"How Firm a Foundation."  
Roll Call of Societies. Let each society tell in a few minutes the best achievement of the year's work, handing in the tabulated report for the month.  
Hymn—"The Morning Light is Breaking."  
Annual Address of Associational Superintendent. Let the superintendent stress the special needs of the association and tell how to meet them.  
Hymn—"All Hail the Power of Jesus' Name."  
Resolutions of Executive Committee of 1914-1915. (To be ready and discussed by W. M. U.)  
Hymn—"The Word of God Goes Forth to War."  
Talk—"What Are We Doing With and For Our Children?"  
Talk—"Our Duty to Our Community and How to Fulfill."  
Hymn—"Song of the Morning."  
Talk—"Loyal to Our State Work."  
Election of Officers.  
Reading of Minutes.  
Adjournment.

On Friday night, seven fifteen,  
The Immanuel ladies will all convene,  
For a pleasant time and a mid-summer shower,  
For a bride who is worthy the richest dower.

The Baptist Hospital now in need,  
Of just such kindly, helpful deed,  
For her linen sheet is running low,  
Of the following things (now don't be slow,  
Or backward bringing along your drop,  
To make the shower a good sized "dot").  
Small towels, now cases that won't be too tight;

Single bed sheeting; percale that is white,  
With small size figures (so the bride said);  
And yards of domestic, Indian Head;  
Large napkins made plainly; and needles and pins  
And buttons for night shirts and safety pins;  
Table covers and scarfs, also made plain,  
Of Indian Head, not linen, the bride says again.

And if you have chickens of which you could bring,  
She said that would surely be just the right thing,  
So let's let it pour, that the shower may be  
A shower of blessing to you and to me.

At Miss McLean's  
600 Bay Street, corner Rebecca Avenue.

In response to the above invitation, the members of the Immanuel W. M. U., of Hattiesburg, with some of their good friends, stopped and sewed all through the week with as keen and loyal an interest as the getting together of any trousseau ever called forth. When the night of the thirty-first came, a cloud appeared (though it could not be called a dark one, for the ladies wore light dresses), and the "shower" fell.

Quite a substantial collection of pieces and material was realized for the "dower" of the hospital, perhaps because we love her as our own daughter. After a pleasant social hour, made happier by the joy of working together in a loving service, the hostess served volunteer refreshments and the "cloud" disappeared.

The following is a copy of a letter received from the W. M. U. of the First Baptist church at Meridian, in connection with a package of dainty and useful articles for our nurses. The gifts were much appreciated by the young ladies and the spirit of the givers will do much to encourage them in their work.

To my mind this letter indicates the position occupied by the young ladies in our hospital, and also the attitude their sisters should assume towards them.

"Dear Nurses:  
"We take great pleasure in presenting to you this small gift, hoping you will accept it as a token of our love and good fellowship, with high esteem and appreciation for your services, to the cause of Christ through the hospital.

"Through your service, prayers and Christ-like spirit, we pray that many afflicted in body may be restored to health, the faint Christian built up in faith and service, and many lost souls redeemed through the blood of our Savior.

"May the God of peace sanctify you and may you ever be under the influence of the spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith. Gal. 5:22.

"W. M. U. OF FIRST CHURCH,  
"Meridian, Miss."

## MINUTES OF THE SECRETARIES' AND FIELD WORKERS' COUNCIL OF THE W. M. U.

The Secretaries' and Field Workers' Council of the W. M. U. was called to order by the chairman, Miss Kathleen Mallory, at 9:30 A. M., May 18th, 1914, in the Sunday School Room of the First Baptist Church, Nashville, Tenn. She mentioned Paul's exhortation to Timothy: "Stir up the gift of God that is within thee."

Miss Laura Lee Patrick, Alabama, led the devotional service. Song, "My Faith Looks Up to Thee." Scripture, Romans 4:13-22; II Timothy 1:6, sentence prayers.

Roll call. The minutes of St. Louis meeting were read and approved. Mrs. W. C. Lowndes was recognized by the chair and spoke briefly. Mrs. A. C. Johnson was also recognized, and after greetings, made an announcement concerning the W. M. U. minutes. A correct roll was urged by the chairman; credential slips were filed by State representatives. Election of officers: Mrs. J. R. Fizer, South Carolina, was elected vice-president; Miss Patrick was elected secretary.

Miss Mallory suggested that council members reply to communications, but not necessarily with special letter.

Discussion of Traveling Library: Miss Elizabeth Briggs suggested that each member write a postal asking each secretary if she has certain books, before sending them to her. Mrs. Kate Hinkle explained the "Missionary News Bureau" as conducted by Mrs. Ida Clyde Clark, Nashville. Mrs. Chas. Ammen testified as to help of the Traveling Library. Miss Margaret Frost of Nashville was recognized by the chair. She responded briefly.

Mrs. H. C. Peelman was asked to "guide" us in her report on Organized Efficiency. (See W. M. U. minutes, page 62.) Miss Mallory spoke of the distribution of free literature. It has been decided to send it out according to a certain ratio; beyond that the State purchases the literature.

Miss Fannie E. S. Heck was duly recognized by the council. She suggested that each State prepare two lists: One for the simple literature and one for the more advanced literature. Miss Briggs suggested that we have fewer statistics in our general literature. Discussion: Mrs. Fizer, Mrs. Peelman. The latter suggested the sending of cards to the registered visitors to W. M. U. Annual Meeting, for them to sign if they desired copy of minutes. Miss Heck advised that a card be put in each envelope with the program requesting those who wish minutes to sign the card and return. Mrs. Maud R. McLure explained the radiopian.

The report of Urban Efficiency Committee was given by Mrs. Fizer. (See W. M. U. minutes, page 68.) Miss Briggs, Miss Mallory, Mrs. Cline N. Chipman, Mrs. Peelman, and Miss Heck, Mrs. F. S. Davis, Mrs. Farmer, Mrs. John O. Gough, Miss Ruth Jinks, spoke to this report. Miss Heck told of one W. M. U. which met on Sundays.

(Continued in next issue.)

## CLEANSE THE BLOOD AND AVOID DISEASE

When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all diseases.

Put your blood in good condition. Hood's Sarsaparilla acts directly and peculiarly on the blood—it purifies, enriches and revitalizes it and builds up the whole system. Hood's Sarsaparilla has stood the test of forty years. Get it today. It is sure to help you.

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## Grace Before Meals

Brief Prayers Arranged for Each Day in the Year

A Book Needed in Every Christian Home

Compiled by A. William Nyce and Herbert Bunney.

This book has been prepared for the home circle, in the hope that it may encourage reverence and gratitude by supplying appropriate graces to be spoken before meals at which the family meets together, and to provide a pleasing variety of form with special prayers for national feast-days without doctrinal or denominational allusions.

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory to me, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Practical and Useful. In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public. 16mo. Size 3 1/2 x 5 1/2 inches. 165 pages. Cloth, stamped in gold, gilt edges, postpaid.

## THE BAPTIST RECORD

Jackson, Miss.

## ANNOUNCEMENT.

All messengers and visitors to the Chickasaw Association which meets in Waynesboro September third, will please send their names to Mr. J. T. Burney, chairman of the entertainment committee. Yours truly,

ROBERT H. RUSSELL.

Waynesboro, Miss.

## YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read this one carefully and then give me a chance to make you write me one very much like it. Here is the letter:

701 Barnard Street, Savannah, Ga., Dec. 28, 1910.  
Mr. N. F. Shivar, Shelton, S. C.  
Dear Sir:—As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months from date I began drinking it gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.  
This is not a selected case nor is the result unusual. It is only one of the thousands I receive. They come from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, rheumatism, gall stones, kidney or liver disease, or any chronic ailment due to impure blood, I invite you to match your faith in the Spring against my pocket-book. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:  
Shivar Spring,  
Box 18B, Shelton, S. C.  
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory to me, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....  
Address .....  
Shipping Point .....  
(Please write distinctly)

Note:—The Advertising Manager of The Baptist Record is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

CHEAP TESTAMENTS 10c A copy postpaid; Self-Practicing; Bound in Cloth; Size 3x4.  
THE BAPTIST RECORD, Jackson, Mississippi

## On The Family Table

3 times a day, 21 times a week, 1095 times a year  
Bread, Biscuit, Cake, and Pastry made from

"SKYLARK" or "TOWN TALK"  
(Self-Rising) (Plain Flour)

Will please the eye, tickle the palate and thoroughly satisfy the inner man.

They excel in every good quality.

There is as much difference in flour as in tea, coffee, butter or cream.

"SKYLARK" and "TOWN TALK" are the product of the finest wheat and most skillful milling, combined to satisfy those who seek The Best.

"SKYLARK" is self-rising. "TOWN TALK" is not. If you do not find them the best flours you ever used, take what is left to your dealer and get all your money back.

Write today for free copy "Old Favorite Songs."

LAWRENCEBURG ROLLER MILLS CO.

"RIVER SLIP", LAWRENCEBURG, INDIANA.

THE QUALITY TWINS. 'TIS QUALITY WINS

## MIDWAY, LEAKE COUNTY.

We have just closed an eight days' meeting at Midway church, in Leake county. The writer has been the pastor of this church four years. They are a noble band of Christians and take pleasure in co-operating with the pastor in all his undertakings. Six were received into the fellowship of the church and the church revived as a result of the meeting.

B. E. PHILLIPS, Pastor.  
Clinton, Miss.

## ORDER YOUR PLAYER-PIANO THROUGH THE CLUB.

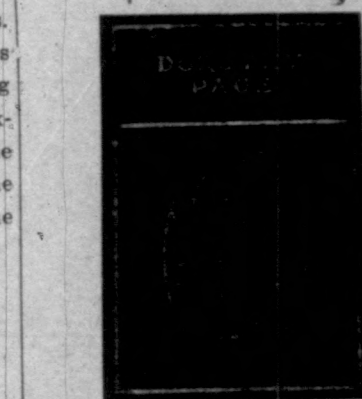
The tremendous saving in price which results from clubbing our orders in a big, wholesale Factory order for one hundred Pianos and Player-Pianos enables the Baptist Record Piano Club to offer a high-grade Piano, equipped with the best self-player device, at a price which is very little higher than you would ordinarily have to pay for a good, plain piano.

If you place your order through the Club you thus secure two splendid instruments in one, for the Self-Player Piano can be used as a plain Piano by those who can play, and as a Self-Player Piano by those who have never studied music. In addition the Club gives you the benefit of its Free Music Roll Service by which you can exchange your old music rolls for new selections at any time and at a normal charge of ten cents per roll to cover the mere expense of handling.

Provision has also been made by which you can exchange your old piano for a new Player-Piano to best advantage. If your home needs a good Piano or Player-Piano you are cordially invited to place your order through the Club. Write for handsomely illustrated catalogue giving full particulars and descriptions of instruments. Address the Managers, Ludden & Bates, Baptist Record Piano Club Dept., Atlanta, Ga.

## Dorothy Page

THE BEST BAPTIST STORY EVER WRITTEN



"DOROTHY PAGE" is a story by Dr. E. B. Hatcher of a beautiful young woman's conversion to the Baptist faith. With her open Bible and all the help she can command from books and teachers, she decides for herself. It is scholarly, fine-spirited, conclusive. Printed on a high grade of feather-weight, egg-shell paper. Contains nearly 200 pages, and is beautifully bound in dark silk cloth with headbands. An oval pastel painting of the heroine is on the front cover of the book. Although the book might easily have sold for \$1.25, it is being sent postpaid for 60 cents.

If you want to make someone a present that will do good and will be appreciated, too, give "DOROTHY PAGE."

Send All Orders to  
THE BAPTIST RECORD  
Jackson, Miss.

PARKER'S HAIR BALSAM  
A toilet preparation of merit. Helps to eradicate dandruff. For restoring color and beauty to gray or faded hair. 50c. and \$1.00 at Druggists.



## Everybody can make Ice Cream now.

There is a great deal of satisfaction in making your own ice cream and having it just as you want it. This has, until recently, been almost impossible because of the difficulty in making such a high cost.

Now, by using Jell-O Ice Cream Powder, anybody, including the man who cannot cook as well as the most accomplished housekeeper, can make ice cream easily and cheaply with the best perfect success.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

10 cents each at any grocery or general store.

The Genesee Pure Food Co., Inc., Roy, N. Y.

The Baptist Record is authorized to announce

OSCAR B. TAYLOR

of Hinds County as a candidate for Chancellor of the Fifth District, composed of Choctaw, Hinds, Lincoln, Madison and Yazoo counties.

## Has a Cure For Pellagra

Parrie Nicholas, Marvel, Miss., writes: "Seems to me I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that cures Pellagra. When I began taking Baughn's Pellagra Remedy my weight was 60-odd pounds; now it is 100-odd. I would like to have this published and sent to sufferers of Pellagra."

This is published in answer to request. If you suffer from Pellagra or know of anyone who suffers from Pellagra it is your duty to get the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama.

The symptoms — skin red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with mucous and choking; indigestion, nausea; either diarrhea or constipation.

There is hope if you have Pellagra you can be cured by Baughn's Pellagra Remedy. Get a big free book on Pellagra. Address: American Compounding Co., Box 27-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

## SELL TREES.

Our trees are easy to grow. Big profits. Write to-day. SMITH, Dept. 5, Concord, Georgia.

## B. J. LEONARD

DENTIST

Special Attention Given to Children's Teeth and the Treatment of Gum Trouble.

Seutter Bldg., Jackson, Miss.

## No. Six-Sixty-Six

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will take any case, and if taken then as a tonic for the fever will not return. It acts on the liver better than Calomel and does not sicken. Price, 25c.

## DEATHS.

### MRS. MARY AUGUSTA LITTLE.

Mrs. Mary Augusta Little, wife of J. M. Little, Sr., member of Pleasant Hill Baptist church, went to her heavenly home July 29, 1914. Death came as a result of a run-away accident about forty hours previously.

Mrs. Little, the daughter of Mr. and Mrs. J. J. Berry, was born October 15, 1877. She was baptized into the fellowship of Strong River Baptist church in August, 1893. She and J. M. Little were united in marriage January 25, 1900. Four boys and four girls were born to this happy union. The mother, having been preceded in death by one sweet little girl, leaves seven children and a kind and affectionate husband to mourn the loss of the loved one.

We realize that we have lost a faithful friend, our church a beloved member and her family a devoted wife and mother.

Our hearts go out in sympathy to the father, children and other loved ones.

A FRIEND.

### FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climate, which makes it fortunate for the South that it has such an excellent skin remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. See at druggists or by mail from Shuptrine Co., Savannah, Ga.

### INCREASE IN THE COST OF NAVIES.

The Illustrated London News prints some interesting figures in regard to the growth of navies and their cost. In 1888, eight leading world powers expended approximately the following given sums on their naval establishments:

Great Britain	\$65,800,000
France	40,000,000
Italy	23,600,000
United States	23,000,000
Russia	18,000,000
Germany	11,900,000
Austria	5,600,000
Japan	5,000,000

Twenty-five years later the order and approximate expenditures are these:

Great Britain	\$231,500,000
United States	144,600,000
Russia	122,500,000
Germany	114,400,000
France	93,000,000
Italy	51,300,000
Japan	49,300,000
Austria	29,900,000

The "Nation" makes the following comment on the increased cost of battleships: "The two battleships just being provided by congress are to cost no less than fourteen millions apiece; at the same time the secretary is to be authorized to sell the Mississippi, and Idaho, vessels but six years old, which cost only about six millions apiece, yet are now so antiquated as to be unfit, according to the navy department, for service

in the first line of battle. If the price of such ships of war has risen from less than six millions six years ago to fourteen millions today, what will it be six years hence?"

### A REQUEST FROM THE CHAIRMAN OF THE EFFICIENCY COMMISSION.

As chairman of the efficiency commission of the Southern Baptist Convention, I take this method, by courtesy of the editor, of asking for an expression of opinion from the brethren generally on the matters referred to the commission. I respectfully and earnestly invite correspondence, urging that brethren write to me, or to any member of the commission, expressing themselves fully and frankly upon any and all matters which they think the commission should consider and report upon to the next convention. The item of especial importance is the proposal advocated at Nashville to consolidate the boards of the convention into one, with of course one location, presumably Nashville. But by resolution we were instructed "to consider any matters relating to the general good of the convention." The commission will be called together early in October, and it will help us very much to have before us the views of a large number of brethren from all over our territory, both with regard to the special matter referred to us or any other which may be deemed important for us to consider.

Besides the chairman, the following well-known brethren constitute the commission: John E. White, Atlanta, Ga.; J. B. Gambrell, Dallas, Texas; W. W. Landrum, Louisville, Ky.; Wm. Ellyson, Richmond, Va.; G. C. Savage, Nashville, Tenn.; C. P. Senter, St. Louis, Mo.; J. M. Frost, Nashville, Tenn.; R. J. Willingham, Richmond, Va.; B. D. Gray, Atlanta, Ga.; E. Y. Mullins, Louisville, Ky.; F. C. McConnell, Waco, Texas; Livingston Johnson, Raleigh, N. C.; W. D. Powell, Louisville, Ky. Let me repeat that I earnestly request the brethren to write to any of us and give their views.

Fraternally and respectfully,  
E. C. DARGAN, Chairman.  
Macon, Ga.

### HUDSON—DUNN.

At the home of the bride's parents, Mr. and Mrs. H. G. Dunn, Summit, Miss., on the afternoon of July 16, 1914, Dr. Manning Hudson and Miss Norma Dunn were united in marriage. Dr. Hudson is a popular dentist of Blue Mountain, Miss., and the fair bride one of Summit's most charming daughters. These young people carry with them the best wishes of their host of friends and the heartiest congratulations of the bride's erstwhile pastor.

I. H. ANDING.

Summit, Miss.

## FRECKLES

Don't Hide Them With a Veil; Remove Them With The Othine Prescription

This prescription for the removal of freckles was written by a prominent physician and is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold by druggists under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength othine; it is this that is sold on the money-back guarantee.

### TO BUILD BUSINESS.

Your catalogues, folders, stationery must make a favorable impression. They do when we print them. The best firms are proud to send out our printing. That's why our business grew 100 per cent last year. Let us help you apply printers' ink successfully to your business. Samples and estimates on all kinds of work cheerfully submitted.

### CLINTON PRINT SHOP

Clinton, Miss.

### CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety percent of the many hundreds of sufferers from cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL 1617 W. Main St. Richmond, Va. Write for literature.

\$15 PER WEEK STRAIGHT SALARY and expenses for man or woman to introduce the BEST-SELLING POLISH MOP. Year's contract, weekly pay. Experience unnecessary. Reference required. BEST-SELLING MFG. CO., Dept. 213, East St. Louis, Illinois.

## \$50. SAVED

The Regular 4-pedal Improved GRUNEWALD valued at \$400.00, is sold by the L. Grunewald Company for \$350.00, instead of \$400.00, on the easy installment plan, payable \$25.00 down, and \$6.00 monthly. This Grunewald 4-pedal Piano is the best Piano of the \$400.00 Pianos. It is made with every modern improvement, especially made for damp climates and will stand twice as long in tune as pianos costing double the price.

**MONEY REFUNDED** If this piano does not please you. A duette piano bench, handsome scarf for the top given free with a ten years' guarantee. We pay the freight and will select 25 nice pieces of popular music to go with it gratis. Address L. Grunewald Co., New Orleans, La. The big music house of the South. Established 55 years. (Mention this paper.)

At the home of the bride's parents, Mr. and Mrs. H. G. Dunn, Summit, Miss., on the afternoon of July 16, 1914, Dr. Manning Hudson and Miss Norma Dunn were united in marriage. Dr. Hudson is a popular dentist of Blue Mountain, Miss., and the fair bride one of Summit's most charming daughters. These young people carry with them the best wishes of their host of friends and the heartiest congratulations of the bride's erstwhile pastor.

I. H. ANDING.

Summit, Miss.

## New Way To Ditch Wet Land And Grade Roads Much Cheaper

Here's a Daviess County, Ky., farmer ditching his wet land the new easy, economical way with the Martin Ditcher and Grader that's proving such a great boon to farmers and road builders the country over. See description below.



Sent you on 10 Days' FREE TRIAL

This combined Farm Ditcher and Road Grader is certainly a money-maker on the farm or road section. Does as much ditching or road grading in 1 day with 1 team and 1 man as 50 to 100 men with shovels, or 10 men with teams with plows, scoops, etc. Ideal for covering tile, cutting bed furrows, filling gullies, cleaning out old ditches and levee work.

Best of all, the price is only one-fifth of the big, clumsy, costly ones. Can even be used where they can't. Very simple. Fool-proof. Anybody can run it. All steel. Reversible. Lasts life time—no cogs or wheels to break. Sent on 10 days' free trial. Money back guarantee. Write for free descriptive book, testimonials, prices, terms, etc. OWENSBORO DITCHER & GRADER CO., Inc. 122 Allen St., Owensboro, Ky.

### Quickly Pays for Itself

Besides greatly increasing your crop and land value, you can make big money hiring it out when your team and hired help might otherwise be idle. Pays for itself in 1 to 3 days. Works in any kind of ground and does nice even work.

OWENSBORO DITCHER & GRADER CO., Owensboro, Ky.  
Send free Descriptive Booklet, Prices, Terms, Etc.  
Name .....  
Post Office ..... State .....

## JOHNSON'S CHILL AND FEVER TONIC

Is the one only dependable remedy for "chills" in all forms mild or severe. It cures to stay cured, price 25c and 50c.



### A NEW BOOK WITH NEW SONGS

## IMMANUEL'S PRAISE

EDITED BY CHAS. M. ALEXANDER, J. FRED. SCHOLFIELD, AND GEO. C. STEBBINS, ASSOCIATE EDITOR

THREE UNEQUALLED MASTERS OF SACRED SONG

UNPRECEDENTED SALE OF 150,000 COPIES BEFORE THE BOOK GOES TO PRESS.

Contains 224 Pages. Songs for All Religious Gatherings—The Church—The Prayer-Meeting—The Sunday-School. Solos, Duets, Quartets and Choruses.

THE CREAM OF OVER 4000 COPYRIGHTED SONGS.

NOT AVAILABLE FOR USE IN OTHER SONG BOOKS.

### This Means New Life to Church Music.

RECOMMENDED AND USED BY WESTON BRUNNER, SECRETARY OF EVANGELISM and by other Evangelists of the Home Mission Board of the Southern Baptist Convention.

### STYLES AND PRICES.

FULL CLOTH { \$25.00 Per Hundred } Carriage { \$18.00 Per Hundred } Carriage  
CLOTH { \$3.50 Per Dozen } Extra CLOTH { \$2.50 Per Dozen } Extra  
BOARD { Single Copy 35c Postpaid } { Single Copy 25c Postpaid }

SAMPLE RETURNABLE COPIES AT SINGLE COPY RATES. SPECIAL RATES TO EVANGELISTS.

SEND ALL ORDERS TO

AMERICAN BAPTIST PUBLICATION SOCIETY,

JESSE SPEIGHT, Manager

514 N. Grand Avenue, ST. LOUIS, MO.

## NOTICE.

The meeting of the Pearl River Association has been changed in time from September 8 to September 1. T. D. COX, Moderator.

### CAMPAIGNING IN ALABAMA.

It was my great pleasure to spend the month of July with the brethren in a missionary campaign in Bibb county, Alabama. I have been engaged in this kind of work for more than a year, yet I consider this the most successful campaign I have ever taken part in. We reached about thirty churches, nearly all in the country, and many of them in the coal-mining district. Beginning at 10 a. m., we held all-day meetings with dinner on the ground. Immediately after dinner two meetings were held at the same time. The men and boys were gathered out in the yard under the shade trees for a short conference on better methods of church finance, the grouping of the churches, pastoral support, etc. At the same hour another speaker assembled the women and children in the church to organize a W. M. U., Sunbeam band or a Sunday School. But if such organizations already existed, a helpful and encouraging talk was given to the leaders and all others present. Then all the congregation assembled for other lectures or talks on different phases of the work.

We used daily a full set of valuable missionary maps, distributed large numbers of tracts, took many subscribers for the Alabama Baptist and our mission journals and tried to encourage and help the dear people along all lines. Had I the space I should like to mention the names of the many wide-awake laymen of Bibb county who rendered us valuable assistance, also the pastors who joined us from time to time. Blessings on their dear heads. Mrs. Hamilton could be with us only a part of the time, but she did most valuable work among the women and children. Rev. John W. Stewart, of Birmingham, representing the Home and State Boards, was with me from the first day to the last, and a more efficient campaign worker it has not been my good fortune to meet, and I have labored with some of the very best.

About the great importance of these educational campaigns, with me, there is no kind of doubt, but it is left to the pastors and other church leaders to perfect the organizations and press the work if the greatest permanent good is to result. I feel like there is a brighter day just ahead for our churches in every department of their work.

J. G. CHASTAIN.

### TETTERINE WHEN OTHERS FAIL.

That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fail. Mrs. S. E. Hart, Cross Trails, Ala., says: "I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." See at druggists or by mail from Shuptrine Co., Savannah, Ga.



## All those feet had Corns

Watch the feet that now trip lightly. All of them had corns.

But the owners learned of Blue-jay. They applied it in a minute. There was no more pain. The corn was forgotten. And in two days the corn came out.

Soon or late you will treat your corns in that way. You will stop the paring, stop the old-time treatments. You will deal with corns in a scientific way.

You will take them out, with no soreness, no pain, no inconvenience.

Nearly half the corns in the country are now ended by Blue-jay—a million corns a month.

Why wait? Other ways, as you well know, don't really end a corn. Why don't you try this easy, painless, most effective way?

Why don't you try it now?

## Blue-jay For Corns

15 and 25 cents—at Druggists

Bauer & Black, Chicago and New York

Makers of Physicians' Supplies

## Christian Culture Courses

Senior and Advanced Departments

1914-1915

### Bible Readers' Course

Arranged by Prof. IRA M. PRICE, LL. D.

The readings are published in leaflet form covering three months; and are found also in Service, together with introductory paragraphs of a most helpful nature.

### Sacred Literature Course

This year the Christian Culture Course will be "The Church as a Field of Service," written by Rev. Charles Herbert Rust, of Rochester, N. Y. Price, 55 cents net.

### Conquest Missionary Course

This course of twelve lessons is usually followed at the last meeting of the month when it is substituted for the usual devotional topic. This course will be written and literature suggested by Mrs. J. H. Haslam, of Philadelphia, Pa.

The best work in these courses will not be possible without the use of the magazine of the movement, Service. The text of all studies will be found in this magazine, together with a great variety of suggestions as to methods of work and general information of an inspirational character that will be calculated to help the young people's society to a strong and vigorous life. Price, 50 cents per year; to Canada, 62 cents per year.

American Baptist Publication Society

514 N. Grand Avenue

St. Louis, Mo.

## CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 39

ESTABLISHED 1858 THE C. S. BELL CO. HILLSBORO, OHIO

## You Look Prematurely Old

Removal of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.



Baptist  
BeliefsBy  
President  
E. Y. Mullins

In this little book the President of the Southern Baptist Theological Seminary has given a brief, acceptable concise re-statement and interpretation of Baptist principles for the general reader. All the main topics of a systematic theology are discussed, though only a part of a page is given to some subjects. Not more than six pages to a subject. Those who know Dr. Mullins' "The Axioms of Religion" and his "Why is Christianity True?" will find it is for just this kind of terse summarizing.

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## SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

## THE WEDDING FEAST.

Lesson 8. August 23, 1914.

Matt. 22:1-14.

Golden Text: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."—Luke 13:34.

## Outline:

1. A wedding feast and its invitations.
2. Indifference and cruelty punished.
3. The wedding furnished with guests.
4. The necessity of the wedding garment.

Introductory: This parable, which follows immediately after the mention of the hatred of the chief priests and Pharisees, and their evil purpose toward him, is very similar to the parable of the great supper, spoken some months previously, and recorded in Luke 14:16-24. The parable of the wicked husbandmen which we studied last week, shows Israel's neglect of covenant duty, while this one of the wedding feast teaches her contempt of God's grace.

1. Jesus answered the malice which he saw in the hearts of his enemies, and the unconfessed recognition of the justice of his words, and held before them in this parable a perfect delineation of themselves. The kingdom of heaven, he tells them, the Messiah's reign on earth, is like a king who prepares a wedding supper for his son. The marriage relation is often used in the Bible to indicate the close ties existing between Christ and his people. (Matt. 25:1 and 9:15; John 3:29; Rev. 21:2-9; Eph. 5:25-32.) In addition to the invitation to his feast, the king, according to the custom of the time, sends out his servants to inform those invited that the feast is ready, and meets surly refusal to attend. Again he sends his messengers and urges upon the unwilling ones the benefits they are slighting—the oxen and fattings are prepared for the banquet, and all things are ready.

2. With insulting indifference, they make light of their king's generous provision for them, and turn away to their ordinary employments, one to his farm, another to his merchandise, and the rest treat shamefully the messengers, and put them to death. The joyous hospitality which has been affixed and rejected is changed now into anger at so great ingratitude, and the king gathers together his troops and destroys the murderous rebels, and burns up their dwelling place.

3. Though the first-invited guests were not worthy, the wedding must not suffer for guests, and the king directs his servants to go out into the highways and invite those whom they found at these partings of the ways,

without respect to moral condition. The servants obeyed, and the bridal hall was filled with guests, both bad and good.

4. The wedding breakfast, which was to have been served about noon, has been delayed by the failure of the first-invited ones, and it is night when the king goes in royal state to view and greet his guests. He finds there one who had not taken the trouble to prepare for the occasion with a fitting dress, and who has no reply to offer when asked the cause of this neglect. Whether or not it was the custom for the king to furnish for all the wedding garments, the guest should not have been at the feast without one. He is speechless, without excuse, and is bound hand and foot and cast from the brightness and cheer within into the darkness without.

The Jews had often been bidden to enjoy the happiness of the reign of righteousness under the Messiah, represented here under the guise of the marriage feast. Prophet after prophet was sent among them to be insulted, rejected and many of them slain. Jesus tells them now that these murders shall be avenged, and other nations called to his marriage supper. The Gentiles, both good and bad, for provision is made to prepare the worst, are to be brought in. "Neglect and outrage on the part of the Jewish nation will not prevent the Messiah from having a people (John 6:37), nor mankind from enjoying the Messianic benefits, the feast of salvation." (Broadus.) We learn further from the man without the wedding garment that those who would belong to Christ's kingdom must become righteous in character and life. (Matt. 5:20; Heb. 12:14.) "Those who accept God's bounty in the gospel, the salvation that is not by works, but according to his mercy, must be careful to maintain good works. (Titus 3:4-8); otherwise they insult God and disgrace the feast of salvation, and will not be allowed to share it."

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NEWS IN THE CIRCLE  
MARTIN BALL

The First church, Jackson, Tenn., recently raised a little over \$7,000 for foreign missions. Luther Little, a Mississippi boy, is the present efficient pastor.

The Barton Heights church, Richmond, Va., has lost its pastor, Rev. R. H. Bowden, who goes to the First church, Tarboro, N. C., and will begin work September first.

J. D. Springer, of Maples, Texas, had just closed a great meeting at Spencerville, Okla. There were 60 additions, many by baptism, and the church was greatly strengthened.

Pastor Leon W. Sloan has resigned the work at Sildell, La., to become effective October first. He prefers to remain in Louisiana, but would consider work outside that state.

In a meeting recently held with Mt. Carmel church, near Cross Plains, Tenn., Pastor W. J. Watson baptized 51 happy converts. Several others were added by letter and restoration.

Thomas J. Watts has been secured as Sunday School field secretary by the Baptists of South Carolina. The Missouri brethren hated to give him up. He is a real good man for the place.

B. B. Bailey, who not long ago resigned the church at Texarkana to enter the evangelistic work in the Martin compact, has accepted a call to the church at Arkadelphia, Ark. That will suit Bailey better.

At Carbon, Texas, Pastor W. R. Carbon has just closed a gracious meeting, in which there were 26 additions to the church—18 by baptism. Home Board Evangelist J. A. Scott did the preaching.

Dr. Len G. Broughton, of London, has declined the call to the Tabernacle church, Atlanta, Ga. He has now received a call from the First church, Los Angeles, California. He is much in demand in America.

Last week the ground was broken for the new church in Pontotoc. Deacon R. P. Brown cast the first shovel full of dirt. Pastor T. L. Holcomb made a talk setting forth the purposes and aims in erecting a temple of worship.

Missiary J. C. Daniel, of China, was drowned a few days ago. It is not known at this writing how it occurred, but it is supposed he was trying to get home to his lonely wife. They had not been married but about four months.

Dr. S. M. Brown, of the Word and Way, says that Rev. A. F. Haynes, who recently came to us from the Methodists, is getting somewhat discouraged because no field has opened to him yet. Ah, brother, Baptists must know you.

Pastor Martin Ball, of Clarksdale, assisted Pastor S. W. Sproles at Drew last week in an interesting meeting. Several things instigated against the meeting, but the Lord gave a great blessing. Several additions to the church.

A few Sundays ago Brother G. W. Featherston, 90 years old, preached at Orinda, Tenn. He has been preaching 60 years. He was chaplain of the 13th Tennessee infantry in the '60's. He has built many churches all over Robertson county.

Captain Schreiner, of Kerrville, Texas, has given the Presbyterians \$100,000 in cash and 140 acres of land for a Presbyterian school in Kerrville. This is perhaps the largest single gift that has ever been made in Texas to the cause of Christian education.

Dr. E. C. Dargan, chairman of the efficiency committee of the Southern Baptist Convention, requests an expression of opinion from the brethren generally on the matters referred to the commission. Now is a good opportunity for the disgruntled brother to get in his say.

Editor E. E. Folk, of the Baptist and Reflector, recently visited Moon Lake. He seems to have had a great time. Mississippi is the place to have a great time. Come again, doctor, but let us know next time and we will do our very best to make you happy and put some roses in your cheeks.

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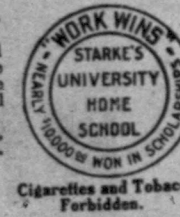
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ASSOCIATIONAL MEETINGS  
TIMES AND PLACES.

West Judson Ass'n — Tupelo, September 1.

Chickasaw Ass'n — Waynesboro, September 1.

Pearl River Ass'n — Antioch, September 1.

Tippah Ass'n — Academy, September 9.

Oxford Ass'n — New Prospect, September 9.

Copiah Ass'n — Georgetown, September 9.

Columbus Ass'n — Siloam, September 11.

Deer Creek Ass'n — Cleveland, September 15.

Chickasaw Ass'n — Amaziah church, September 15.

Zion Ass'n — Pilgrim's Rest church, September 16.

Tishomingo Ass'n — Shiloh church, September 16.

Mt. Pisgah Ass'n — Pine Bluff church, September 19.

Bethel Ass'n — Good Hope church, September 19.

Calhoun Ass'n — Concord church, September 23.

Bogue Chitto Ass'n — Silver Creek, September 23.

Union Ass'n — Piedmont, September 25.

Rankin County Ass'n — Pelahatchie, September 29.

Yazoo Ass'n — Harmony, September 29.

Lauderdale County Ass'n — Meridian, Southside church, September 30.

Oktibbeha Ass'n — Linwood church, October 3.

Carey Ass'n — Natchez, October 3.

Liberty Ass'n — Center Grove church, October 6.

Lawrence County Ass'n — New Zion church, October 6.

Aberdeen Ass'n — Pleasant Hill church, October 6.

Mississippi Ass'n — Gallilee church, October 6.

Gloster, October 6.

Central Ass'n — Clinton, October 7.

Chester Ass'n — New Zion church, October 7.

New Liberty Ass'n — Fellowship church, October 7.

Yalobusha Ass'n — Cascilla, October 7.

Strong River Ass'n — Macedonia church, October 7.

Louisville Ass'n — Shiloh church, October 10.

Pearl Leaf Ass'n — Mt. Hebron church, October 10.

Jefferson Davis Ass'n — Bethany church, October 13.

Kosciusko Ass'n — New Salem church, October 14.

Hopewell Ass'n — Clifton church, October 14.

Lincoln County Ass'n — Heuck's Retreat, October 16.

Choctaw Ass'n — Mt. Zion church, October 16.

Leaf River Ass'n — McLain, October 16.

Monroe Ass'n — Center Hill church, October 20.

Lebanon Ass'n — Brooklyn, October 20.

Trinity Ass'n — Monte Vista, October 23.

Harmony Ass'n — Rocky Point church, October 23.

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## SIDE LIGHTS ON THE MISSISSIPPI WOMAN'S COLLEGE FACULTY.

When the Woman's College was organized one of the most important duties was to find a woman consecrated to God's service, cultured and tactful and believing in the great need and future of the school, to take the position of lady principal. The hand of Providence brought to us Mrs. Mae Walter Batson of Silver Creek. In its two years' history the success of the college has had no greater factor than Mrs. Batson. She possesses to a high degree those different and differing characteristics which blend into what we call a magnetic personality. Herself a young woman, she loves girls, and her highest ambition is to bring out the good in their characters and eradicate the evil which has found a lodging there. The girls love her, respect her and obey her. May God give her many years to devote to His service at the woman's college.

Mrs. Bedford, our matron, has been with us two years and seems an essential part of the school. All visitors remark upon the cleanliness and neatness of the buildings and the well kept grounds. For these things Mrs. Bedford is responsible. She had entire charge of affairs during the six weeks' term of the Summer Normal and won many friends for herself and the college.

Miss Mittie L. Morris, the head of the Latin Department, has also been with the college from its beginning. She is very thorough and conscientious in the class work and yet she has as many students in her department as another college in the state with over 800 pupils.

Prof. O. P. Estes, who presides over chemistry and history, is one of our sweet singers. He was with us our first year and now comes back after a year's post-graduate study. He leads the singing in many protracted meetings.

Miss Clara Ervin comes to us from Clarke Memorial, where she has been a valued member of the faculty for two years.

Miss Kate Gallaspy, who is one of the new members of the faculty, is a Blue Mountain graduate of several years' experience and post-graduate study.

Mr. and Mrs. R. W. Bryant conducted the Industrial Home with great satisfaction to all. They will have a larger number of girls the coming session.

Miss Mary Anna Helton of Kentucky came a year ago with the endorsement of the secretary of the Kentucky Baptist Education Commission to the effect that Kentucky was giving Mississippi her very best. Miss Helton has made the Department of English one of our most effective and popular.

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## A HAPPY OCCASION.

The relatives and friends of Brother E. M. Schilling, one of South Mississippi's veteran ambassadors of the cross, celebrated with him on the 18th inst., at his old home in Pike county, near Silver Springs church, his seventy-second birthday anniversary. The attendance was large and the occasion a joyous one in every way. Rev. Charles A. Schilling, the preacher son of our dear Brother E. M. Schilling, and now pastor of the Abbeville (La.) Baptist church, was present and preached to a large congregation in his old home church, Silver Springs, on Sunday morning, the 19th. It was our great pleasure to have with us for the evening service with the Osyka church this brother who gave us "honey out of the rock" in a good old-fashioned gospel sermon. My people were delighted with the message brought to them. God's blessings on the father and his preacher boy, and their multitude of relatives and friends.

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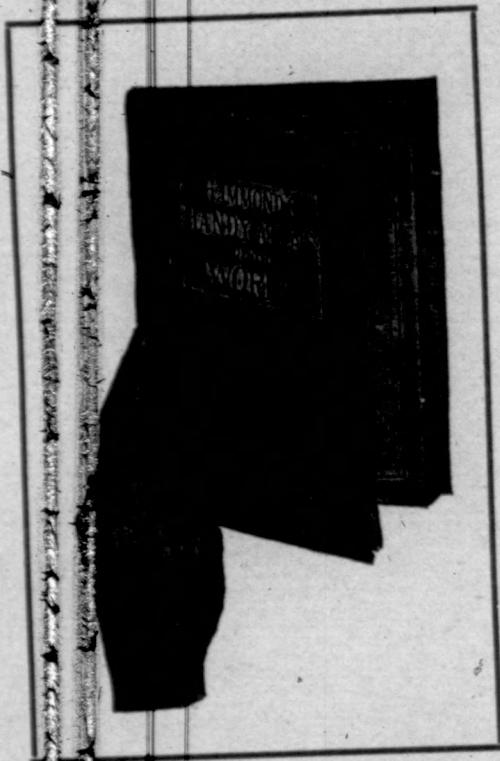
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**The Baptist Record**  
JACKSON, MISSISSIPPI

Brother J. H. Hight, in the Baptist and Reflector, in commenting on Brother Hight's interpretation of "Born of Water," John 3:5, gives his interpretation which is as clear as mud. It seems to us he makes "born of water" and "born of the Spirit" to mean the same thing when the Lord is speaking of two births.

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### KENTUCKY NEWS.

I cannot better define the Baptist situation in Kentucky than to say that in every quarter there is an earnest yearning for efficiency. The great convention at Nashville has stirred our brethren deeply, and provoked much constructive thinking and brotherly discussion; and all over Kentucky there is an earnest desire to find such a solution of all our problems as will produce the greatest harmony and highest efficiency in all our denominational work.

Our two Baptist assemblies at Dawson Springs and Georgetown have just closed very largely attended and profitable sessions. Excellent programs were carried out, including some of the most noted speakers in the South and the influence of these meetings was probably more far-reaching than ever before. Secretary J. J. Gentry, who is at the head of our Sunday School work is the general manager of both assemblies and deserves much credit for the splendid success of both meetings.

The coming of our associational period is, as usual, puzzling the minds of our denominational workers to know how they can attend the greatest number of meetings and reach the largest number of Baptists. How it would lighten their burdens and contribute to the success of their work, if there was a systematic arrangement of dates, so that these associational meetings could be attended in consecutive order.

Under the leadership of Dr. C. D. Graves, "church-to-church" enlistment campaigns are being held in many Kentucky associations. A foreign missionary accompanies the pastors in these campaigns and in many cases a Woman's Missionary Union worker goes along to speak to the women and organize societies. One of these campaigns is now in progress in Huhlenberg County Association and is proving of great value in stimulating the interest of our churches in all our denominational work.

Our Baptist schools in Kentucky are re-adjusting themselves to the changed conditions, and have had unusually prosperous sessions during the past year, while the outlook for the coming year is even more promising. Dr. F. D. Perkins, who is at the head of our educational work, is proving himself an expert in enlisting the co-operation of all our Baptist people in the educational task. In addition to his other duties, he is making large preparation for the annual campaign for the current expense fund, which is to supplement the regular income of the schools and enable them to do more efficient work.

At the last session of our General Association, a committee was appointed to consider the advisability of unifying our various denominational interests in Kentucky. It is quite probable that some steps looking to this end will be taken at our next General Association; and it is also likely that our State Board will be instructed to assume responsibility for the apportionment of Kentucky for home and foreign missions and pay the amount in monthly payments.

Our work in Greenville is progressing nicely. We have had a little over a hundred additions in the two and one-half years of the present pastorate. Our Sunday School is A-1 and had an average attendance of 200 for last quarter, which is 89 per cent of our membership, while our mission gifts for the year will be a little over \$5.00 per member. The interior of our church is now being thoroughly overhauled and beautified and we are looking forward to the work of the fall and winter with expectation of larger things.

I read The Baptist Record with much pleasure and rejoice in the constant progress of Baptist affairs in Mississippi. You are to be congratulated for making one of the very best papers in the South, and I trust your people will continue to appreciate your splendid efforts in behalf of the Baptist cause and the kingdom of God.

Sincerely,  
ROBERT H. TANDY.